

HELL

and Everlasting Punishment



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PREFACE.

THE contents of this booklet were first published in a series of articles in *The Gospel Trumpet*, but the great demand for a more general distribution of the truth contained therein has led me to send it forth in its present form. Several so-called religious publishing-houses are sending forth books and tracts by the thousands, trying to overthrow the doctrine of everlasting punishment. It is actually surprising to see the multitudes that readily grasp such teaching; and once the fears of hell are cooled in their bosoms, many give vent to unbridled lust and thus plunge their souls farther down towards the realms of woe. Convince a man that he will simply be blotted out of existence, pass into eternal unconsciousness, into oblivion, and thus be freed from the sense of eternal misery, and in most cases he prefers a life in the pleasures of sin.

All such doctrines are invented by the devil, advocated by false prophets, and are rank deceptions. The doctrine of annihilation is entirely without Scriptural support, and yet many texts are wrested to support it. Such terms as "death," "destruction," "perish," and "burn up" are explained to mean nothing else than a blotting out of existence.

I ask the reader to peruse carefully the contents of this little book. Do not cast it aside with prejudiced mind. You will find that it clearly sets forth the truth and answers every objection to eternal damnation. If you desire a thorough work treating the subject of immortality, send to the publishers for my book "Man, His Present and Future." Price, 50 cents.

In our evangelistic work, we everywhere meet so many who have been deceived by false teaching and literature that I feel constrained to blow this blast of warning and truth from the trumpet of God. May it sound in all the earth. Yours for the lost,

H. M. Riggle.

Cambridge Springs, Pa., Feb. 1, 1906.

HELL



EVERLASTING PUNISHMENT

BY H. M. RIGGLE

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the One Thousand Years' Reign," "Bible Readings for
Bible Students," "The Cleansing of the Sanctuary,"
"Man, His Present and Future," and "The
Sabbath and the Lord's Day."

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CHAPTER I.

THERE IS A HELL.

IN these days of skepticism and unbelief the Bible doctrine of hell has become very unpopular. Indeed, I think that I am safe in saying that not one half of the Protestant ministry believe it, and that a much less number teach it. The tendency of the times is to seek some doctrine and teaching that will cool the fears of hell and soothe the sinner and cold, "twice-dead" professor on the road to perdition. A radical preacher like Jesus Christ, who warned men of the impending "damnation of hell," would find no welcome in formal Babylon. They would reject him and brand him as old foggy, cranky, and far behind the times. But though men would turn the truth of God into a lie and make void the word of God by their traditions, yet it stands and mocks all their efforts. 'Let God be true, though every man a liar.'

Does the Bible teach that there is a place called hell, in which the wicked will be punished? Yes. "The wicked shall be turned into *hell*." Psa. 9: 17. "Let them go down quick into *hell*." Psa. 55: 15. "Her house is the way to *hell*." Prov. 7: 27. "*Hell* from beneath is moved for thee." Isa. 14: 9. "Thou shalt be brought down to *hell*." Isa. 14: 15. "In *hell* he lift up his eyes, being in torments." Luke 16: 23. "Shall be in danger of *hell-fire*." Mat. 5: 22. "Thy whole body should be cast into *hell*." Mat. 5: 29, 30. "Both soul and body in *hell*." Mat. 10: 28. "Cast into *hell-fire*." Mat. 18: 9. "Child of *hell*." Mat. 23: 15. "How can ye escape the damnation of *hell*?" Mat. 23: 33. "To go into *hell*." Mark 9: 43. "Cast into *hell*." Mark 9: 45, 47. "Set on fire of *hell*." Jas. 3: 6. "Cast them down to *hell*." 2 Pet. 2: 4.

Is it not a marvel that in the face of such a solid bulwark of eternal truth men will deny that there is a hell? As well deny that there is a God and a heaven in which he dwells?

"But," says the disputer, "*hell* means the grave and the valley of Hinnom." So saying, he lights on the original words—*Sheol*, *Hades*, *Tartaros*, and *Gehenna*—and tries to place such construction on these terms as will explain away the solemn warnings of Christ and the apostles, namely, that wicked men will suffer an awful punishment in hell-fire forever. I have never met an advocate of false doctrine but would delve into Greek terms and try to explain away the clear statements of Scripture by his peculiar interpretation of the original. There may be a few Scripture texts where the word "*hell*" is used out of its regular order and can be applied to the grave. *Sheol*, with its counterpart *Hades*, applies to the state of the soul after death. "Burn into the lowest hell." Deut. 32: 22. To say this means the grave, is ridiculous. "The wicked shall be turned into hell [*Sheol*], and all the nations that forget God." Psalms 9: 17. "In hell [*Hades*] he lift up his eyes, being in torments." "I am tormented in this flame." Luke 16: 23, 24.

The lowest *Hades* is a place of torment. The fire of *Gehenna* is that into which the wicked will be cast in the great day of judgment and be tormented, "where their worm dieth not." So, whether *Hades* is used to denote the state of the wicked between death and the judgment or *Gehenna* beyond the judgment, it will be hell in tormenting flame.

CHAPTER II.

MAN MUST PAY THE PENALTY OF A BROKEN LAW.

WHEN God created the heavens, he placed all their host under certain law. The more we study the mechanism of the planetary system, the more we are con-

vinced of the existence of the law under which they were placed. So with the earth and all its works. The vegetable kingdom, the animal kingdom, from the lowest order, the hydra, to the great mastodon that roamed through the earth in prehistoric ages, all are governed by certain laws that God has ordained. The angels, too, are under law. So when God made man, he placed him under law.

The laws of God are "holy, just, and good." But a law without a penalty attached for its violation would be a nullity. That penalty is called "death." That word includes physical, spiritual, and eternal death. Death means separation: physical death, separation of soul and body; spiritual death, the soul cut off from union with God; eternal death, man eternally separated from God, expressed in these words: "*Depart from me* into everlasting fire." Such is the awful penalty attached to the law of God under which man is placed.

Man has the promise of eternal felicity, pleasures forever more, and a blessed union with his Maker, provided he lives in obedience to the law of his God. It was in the power of man to obey or disobey; to remain forever happy or be eternally separated from God; to choose life or death. Man transgressed. He broke a holy law. He disobeyed a just and good law. The penalty must fall upon the violator of the law. A just God can not repeal a just law. A holy God can not repeal a holy law. A good God can not repeal his good law. Therefore, the justice and immutability of God demand that man pay the penalty for his crime. Does this reflect on the lawgiver and his good law? No, indeed. It reflects upon the violator of the law. Who is to blame—the lawgiver, or the violator? Reason answers, The violator, and the more emphatically when we study the great atonement.

Mercy rejoiced against judgment, and the love of God provided an atonement in the person of Jesus

Christ. "God was in Christ, reconciling the world unto himself." "Jesus Christ the righteous" became the atoning sacrifice for our sins. The stroke of justice fell on him. He suffered in our stead, "the just for the unjust, that he might bring us to God." "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. God offers pardon to all who plead guilty and confess their lost condition. But what of those who reject the benefits of his atonement, trample upon his mercy, refuse to be saved, and close their probationary state in rebellion against his throne? There can be but one answer. They must suffer the penalty of a broken law. To draw any other conclusion is to cast reflection on the great lawgiver. God would not be God.

But it is objected that the punishment is out of proportion to the crime. To this I reply, A sin against God is not to be compared with trespass against our fellow-man. To illustrate: In some of the States the life of a colored man is valued very little. If such a one is cowardly assassinated, very little note is made of it. But let a notable man in the community be murdered, a whole community feels insulted, and as one man they arise and demand that the guilty person be brought to justice. But let us go a step higher. Suppose the Judge of a county is slain. Not only a small community but a whole county is affected. Suppose the Governor of a State is assassinated. Not only a small community or a county is affected, but the people of an entire State feel insulted and demand that the assassin pay the penalty of his crime. But let us go still higher. Suppose the Chief Magistrate of a nation is assassinated. A community, a county, a State, a nation is affected. The millions of a nation deeply feel the insult and shame and unitedly demand that just punishment be meted out to the violator of the law. But let us go one step higher. Man commits sin against the God of heaven and earth. This

is a crime against the Ruler of the universe, the One before whom angels fall and do homage—our Creator, our Savior, God. This is vastly, immeasurably greater than a crime against the ruler of a State or nation. All the purity of heaven, the holy in all God's boundless universe, the justice and immutability of Jehovah, unite in saying that the guilty must suffer. He must pay the penalty of a broken law.

CHAPTER III.

THE GOODNESS AND THE SEVERITY OF GOD.

MODERN preachers paint in very nice language the fatherly love, goodness, and mercy of God. The result is, people see but one side of the picture. They behold God as so long-suffering that he will not execute righteous judgment against the workers of iniquity. True, God is love, full of goodness and mercy; but let us more closely examine this side of the picture. God says, "*I love them that love me.*" "*Toward thee, goodness, if thou continue in his goodness*"; "*showing mercy unto thousands of them that love me and keep my commandments.*" Who will reap the benefits of his love, mercy, and goodness? Those who love him, continue in his goodness, and keep his commandments.

But what of those who rebel and refuse to love and serve God? We turn the picture, and on this side we read: "*The severity of God*"; "*the wrath of God*"; "*the wrath of the Lamb*"; "*unto thyself wrath against the day of wrath*"; "*will render vengeance to his adversaries*"; "*I will execute vengeance in anger and fury*"; "*in flaming fire taking vengeance on them that know not God*"; "*in the day of his fierce anger*"; "*our God is a consuming fire*"; "*It is a fearful thing to fall into the hands of the living God.*"

Oh, what a picture! There it stands and mocks the vain, empty theories of men filled with unbelief. The

Word of God can not be broken. "Behold therefore the goodness and severity of God." To those who continue in well-doing and faithfully serve God upon earth, he will pour out of his goodness. 'At his right hand are pleasures evermore.' But the positive testimony is that a "sore punishment" awaits the guilty wretch that dares to trample beneath his feet the mercy of God and to reject that love which gave Christ's blood that we might live. Such can expect a "fearful looking for of judgment and fiery indignation," "wrath" in "anger" and awful "fury." O friend, behold the goodness and the severity of God.

The dealings of Jehovah with mankind in past ages are given as an example of what the future will be. We can judge the future by the past. God has been severe as well as merciful. When God saw that the wickedness of man was great in the earth, he said, "I will destroy man whom I have created." "But Noah found grace in the eyes of the Lord." Gen. 6: 5-8. The Almighty had faithfully warned the people that his Spirit would not always strive with them. Gen. 6: 3. They failed, however, to heed the awful warnings. No doubt they said as scoffers say to-day: "God is too good, too merciful, ever to destroy us. We would not drown our worst enemy in a flood of water, and God is more gracious than we." But the decrees of Jehovah stood fast; his word was fulfilled. An awful day of wrath came upon the degenerate world. Mercy's door was closed; the Spirit of God ceased to strive; and the teeming millions were in the hands of the living God. When it was too late to pray, they woke up to the awful fact that God meant what he said. God had warned them; but they would not heed, hence they paid the awful penalty. They were engulfed in one common grave. Noah, however, found grace in the eyes of the Lord in that awful day of wrath. Why? Because his works were found righteous. He lived in the fear of God. Behold, the

goodness and the severity of God. "And as it was in the days of Noe, so shall it be also in the days of the Son of man." God help all men to take warning!

Again, we have, in the destruction of Sodom and Gomorrah, another example of the goodness and the severity of God. The sin of those people was very grievous. God decided to take vengeance upon them. Lot, who was righteous, warned some of them. His words, however, were like an idle tale. The people thought that a merciful God would not do such a thing. They were, I presume, like modern folks: they said, "We would not burn our worst enemy, and God is kinder than we." Ah! God is not man. God is not mocked. "Who art thou that repliest against God?" Lot was delivered because he was righteous. 2 Pet. 2:7, 8. He found mercy in that awful day. But what of the disobedient, wicked Sodomites? They were in the hands of the living God. With them mercy's day was forever past. The day of wrath had come. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven"; "and, lo, the smoke of the country went up as the smoke of a furnace." Gen. 19:24, 28. O reader, take warning. "Even thus shall it be in the day when the Son of man is revealed."

In all the past God has been severe with the transgressor as well as merciful to the righteous. At times his mercy was extended to all. When, however, individuals or nations rejected his mercy, mocked his servants, refused to obey him, he visited upon them awful wrath; his anger was kindled, and he punished severely. On account of the rebellion of Pharaoh, God visited Egypt with awful plagues. He smote with death all the first born of all the land. He led Israel through the Red Sea, and then destroyed Pharaoh's hosts.

When the Israelites made a golden calf to worship, God said to Moses, "Let me alone, that my wrath may

wax hot against them, and that I may consume them.” Had it not been that Moses acted as a mediator and interceded for the people, God would have consumed them in his anger.

Time and again he sent plagues among the Israelites and destroyed them by the thousands, because of their disobedience. He opened the earth and destroyed Korah, Dathan, and Abiram, and their hosts. All on account of the Jews’ corrupting themselves in idolatry, he sent Nebuchadnezzar to Jerusalem, who destroyed it and the sanctuary, slaughtered the Jews, and left their city a heap of ruins.

Finally, his own chosen people rejected the Messiah and condemned him to be crucified. They cried, “His blood be upon us.” For this cause came “days of vengeance,” “great distress in the land, and wrath upon that people.” They fell into the hands of the living God. Such a time of trouble had never been known, nor so long as the world stands ever will be. God wreaked out vengeance until eleven hundred thousand perished in the siege and the destruction of Jerusalem. The remainder were scattered among all nations of the earth. Blindness came upon them. Even their land was cursed, which curse seems to rest there to-day.

Thus we could review all God’s dealings with man in the past and prove beyond question the awful severity as well as the mercy of God. All these things are for ensamples to the ungodly, warnings of the severe impending doom that will fall on the transgressor in the great day of God’s wrath, which day will far exceed any that this world has ever seen.

CHAPTER IV.

A FEARFUL DOOM AWAITS THE WICKED.

THE doctrine of future punishment is well grounded in the Holy Scriptures. In the Old Testament frequent reference is made to it, and in the New Tes-

tament Christ himself boldly teaches it and warns men to "flee the wrath to come." Sprinkled through the Epistles, are solemn and awful warnings to mankind of the doom of the ungodly. The same truth is found in the Revelation, the book of symbols. The word of God must be fulfilled, and the decrees of Jehovah will be executed. Modern theories will never change the Bible. Jesus emphatically declares that all who die in their sins can not come where he is. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come." John 8:21. Since he is in heaven, the only conclusion we can draw from his own words is that no man who lives and dies in sin will ever enter heaven. "He that believeth not the Son shall not see life: but the wrath of God abideth on him." Consider these words: "Shall not see life." No more hope of recovery; eternally cut off; the punishment of deprivation. And with this is coupled the awful punishment of sense. The wrath of God "abideth" on him. Awful doom! fearful destiny! yet as sure as God has spoken, it will come to pass.

The solemn charge upon the church in the present age is to be ready for the coming of Christ in the great day of judgment. "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Oh, that the careless, indifferent, slumbering souls of men would heed the solemn warnings of his Word! None but those who stand upon the plane of his nature and possess his holiness will be able to stand in the great day of his wrath. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." This text declares that a great day of wrath is coming, and that while men continue in a life of sin and rebellion against God,

with hard, impenitent hearts, they are simply heaping up wrath against the day of wrath; for the great day of his wrath shall come, and who shall be able to stand? "O generation of vipers," "flee from the wrath to come." "Ye serpents," "ye generations of vipers," "how can ye escape the damnation of hell?" "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. 3: 11, 12. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. Language could not be framed to teach more forcibly that an awful day of wrath is in store for the wicked, a day of "perdition for ungodly men." This will be ushered in on the ungodly by Christ's appearing to judgment.

We are now living in an age of mercy and salvation. Christ sits upon a mediator's throne at the right hand of the Father, mediating for this lost world. The Holy Spirit, "with groanings which can not be uttered," is now pleading for lost sinners to be saved. The time is coming, however, when the day of mercy shall close; when the door of opportunity shall be shut; when the tender pleadings and wooings of the Holy Spirit shall cease. Then the harvest will be past; the summer, ended. Christ will leave the mediatorial throne and take the judgment-seat; then the world will be without an advocate, without a Savior. In this day of mercy the wicked and the ungodly are heaping up wrath against the day of wrath, the fearful punishment that will come upon all false religious, deceived zealots, and wicked men in the last great day. "Knowing therefore the terror of the Lord, we persuade men."

"Because I have called, and ye refused; I have

stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." Prov. 1: 24-30. This language is very clear, and it should be a solemn warning. All who dare to presume upon God's mercies and refuse his kind invitations and tender pleadings to be saved, will call for rocks and mountains to hide them from his face; but he says, 'I will laugh at your calamity; I will mock when your fear cometh.'

We saw in the previous chapter that this was true with respect to the antediluvians, the wicked Sodomites, and the Jews in their awful calamity and destruction by the Roman armies. They rejected the counsel of God, hardened their hearts against him until his vengeance and wrath in awful fury was poured out upon them. Peter rehearses that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world . . . bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2. Oh, that men would take warning from these solemn truths and heed the counsel of God ere the final flames of judgment and eternal wrath consume them!

Yes, the "ungodly are reserved unto the day of judgment to be punished," and that punishment will exceed any of the calamities that have befallen men in past ages. The Lord himself shall descend "in flam-

ing fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." *Psa. 11: 6.* But why multiply texts? One clear scripture is as good as a thousand. Truth never crosses itself; it never contradicts. The foregoing scriptures, with many more, teach that a future and eternal punishment awaits the ungodly on the final judgment day. "The wicked shall be turned into hell, and all the nations that forget God." *Psa. 9: 17.*

CHAPTER V.

ETERNAL PUNISHMENT DOES NOT REFLECT ON THE CHARACTER OF CHRIST.

ONE of the many arguments used by those who oppose an everlasting hell is that it casts reflection on and detracts from the glory, the wisdom, the eternal justice, and the fatherly care and nature of God. Say they, "It casts reflection upon the atonement of Christ, who tasted death for every man." To the unenlightened the above may look plausible, but to those who are taught of the Lord its fallacy is obvious. Man is responsible to God and has a free moral agency. God has not failed to make ample provision for the salvation of all mankind. He does not will that any one be lost; he wills that all be saved. He is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." *2 Pet. 3: 9.* He "now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness." *Acts 17: 30, 31.* Then, if the wicked make their eternal destiny in hell, it will not be because God willed it so, but because they rejected his infinite mercy and love, and contrary to his will, made

their bed in hell. Upon whom can such cast reflection? Upon *themselves*, reason answers.

Through the death of Jesus Christ provisions were made for the salvation of all mankind. Christ tasted death for every man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Rom. 5: 6, 7. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4: 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2: 9.

God so loved the world that he gave the dearest treasure that he had—his only begotten Son. Men have transgressed his just law, and they are guilty. Justice demands that the guilty suffer the punishment and pay the penalty; but God, through his love and tender mercy, has provided a way of escape. He gave his own Son, who met the demands of justice and suffered for us—tasted death for every man. "Behold, what love the Father hath bestowed upon us!" Such love our finite minds are unable to fathom. If, however, men refuse the love and mercy of God, refuse to accept deliverance through Jesus Christ, and close their lives in rebellion against his throne, they will suffer the penalty. But not for a moment does it cast reflection upon the character and love of God.

The provisions for man's salvation were perfected through the atonement of Christ; as a result, mankind can obtain salvation from all sins and grace to preserve them blameless in this world, even "unto the coming of our Lord Jesus Christ." The highest

inducements of heaven are handed out to lost men in this world to accept salvation and be saved—a crucified Savior, his dying love.

The goodness and mercies of God are extended to lost men and women. The Holy Spirit has come into the world to convict of sin, righteousness, and judgment; to save, sanctify, and keep from evil, and thus execute the perfect salvation which Jesus purchased upon the cross. A perpetual ministry is commissioned to preach the gospel to every creature in all nations, and the gospel is the power of God unto salvation to every one who believes. The invitations of the gospel are extended to all. "Look unto me, and be ye saved, all the ends of the earth." "Come unto me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest." "Whosoever will, may come." "Whosoever will, let him take of the water of life freely."

God now commands all men everywhere to repent. Then, if men reject all this and trample the blood of Christ beneath their feet, rebel in spite of the love and mercies of God, can reflection be cast upon our God if they make hell their eternal portion? Never. If God had sent the souls of men to hell without first giving them warnings and making provisions for their salvation, reflection might be cast upon him; but as it is, man will be responsible for his eternal destiny.

Man in this world is in a state of probation. At the very beginning God placed man upon probation. Upon condition of obedience he could perpetuate his union, affinity, and relationship with God, and enjoy the felicity of his spiritual presence forever; but upon condition that he disobeyed and transgressed God's law, God declared, "Thou shalt surely die." God could not change this. The nature of sin is such that it brings certain death to the soul that commits it; hence if men transgress, they must suffer the effect and the penalty. Is God responsible? Surely not.

The Jews were placed upon probation. Before them God set the way of life and the way of death. If they chose life, it was to be their happy portion forever; if death, it was to be their destiny. God urged them and instructed them to choose life that they might live. See Deut. 30: 15-19.

When we come to the New Testament Scriptures, we again find life and death, eternal happiness and eternal misery, set before every man. Every man chooses life or death. His eternal portion and destiny will surely be a matter of choice with him. Thus, life and death, heaven and hell, are set before every man. The Bible gives most solemn warnings to all men to choose life and heaven and be happy forever. It clearly warns them of their eternal doom, provided they choose the way of death. If in the face of these warnings, men choose hell for their everlasting portion, who is to blame? They themselves.

Hell was not prepared for man; everlasting fire and torment was prepared for the devil and his angels. Mat. 25: 41. Nevertheless, if men join Satan in his rebellion against God and serve the devil here, they will spend their eternity with him; and while ages roll, they can never cast reflection upon God. They will be there because they would not have Christ rule over them.

To illustrate this point, suppose that in a state prison there are ten men who are guilty of murder and under sentence of death. The day of execution is drawing near. They must pay the penalty of a broken law. The Governor, however, makes a proclamation that on a certain day a pardon will be granted to all, and that the prison-doors will be opened for them to go out into the world free men. At the same time, though, he gives them to understand that if they refuse to accept the kind invitation, they shall pay the penalty for their crime. On the appointed day the prison-gates are opened, and all are invited

to step out and enjoy liberty. Five accept the invitation, but the other five refuse. These decide to remain in prison. They say, "We shall stay here and pay the penalty for our crime." On the day of execution, I ask in all candor and reason, can they reflect upon the Governor? "No," you answer. No more can the ungodly reflect upon God.

The state of sin is represented in Scripture as a prison-house. The mission of Christ as prophesied in Isa. 42: 6, 7; 61: 1, 3, was to preach a message of deliverance and freedom to all captives; to bring out the prisoners from the prison; to proclaim liberty to the captives; and to open the prison to the bound. The whole world is in the prison-house of sin, guilty before God, and worthy of the awful stroke of justice sure to come. Christ, however, has come and tasted death for every man. He proclaims liberty to all the captives, opens the prison-doors, and invites all to come out and be free. The teeming millions of earth, however, will not heed the invitation. They will not accept pardon. They choose to remain in the prison of sin, and as a result, they must pay the penalty of their crime. Does that cast reflection upon Christ's atonement and the character of God? Certainly not.

If you are starving for food, and a friend invites you to a table literally spread with good things, but you will not accept his invitation, and you starve to death, who is to blame—you, or the friend? This world of sin is famishing for the Word of heaven—dying; yet Christ has prepared a feast, a large table spread with all the riches of his grace and salvation. He sends out an invitation to all to come and buy wine and milk without money and without price. The majority, however, refuse; they make excuses. He positively declares in his Word that "not one of them" who thus make excuses and refuse and reject the invitation "shall taste of my supper"—shall be saved.

Suppose a train is bound for a city where an awful

plague is raging, and killing people by the thousands. A man decides to take that train. Before he boards it, he is faithfully warned of his danger. But he closes his ears to the warnings; he will not heed them. He steps on the train, and if he remains on it, he will land in that city. Why? The train he has boarded is headed for that place. When he lands there and is attacked by the awful plague, who is to blame—the man or men who faithfully warned him, or he himself? It reflects on no one but him. A time comes in every man's life when two ways open up before him. One way is narrow and ends in *life*; the other is broad and leads to *destruction*. A man chooses the broad way and continues therein until he reaches his destination. Does that reflect upon God, who prepared the way of life and invited him to walk therein? If men travel the road that leads to hell, when they land there, they are responsible. God does not start them on that route; on the contrary, he pleads with them not to take it. But they will not heed.

If a drowning man urged by a friend to grasp an offered rope neglects or refuses to do so, he will drown. Does that reflect upon the friend who offered him the way of escape?

If a man starting out on the Niagara River above the Falls in a little bark for a pleasure boatripe, heeds not the warning of friends that tell him of his great danger, can he, when he gets into the swift current and soon sweeps over the awful precipice—can he then cast reflection upon those who gave him warning? Hardly.

A man seeks employment. Two masters offer him work. One offers many inducements, but hard labor, and poor wages in the end. The other also offers him great inducements, light work, and a big compensation at the end. The man decides to labor for the former. He works hard all the year and at the end receives

his pay. Can he expect to come to the latter master and receive wages for work that he did not perform? No. He receives wages from the master that he served. So with men and women in sin. Two masters are before you—God and the devil. Each invites you to serve him. The service of the devil is hard and irksome; that of the Lord is easy and light. The compensation of the one is eternal life, eternal happiness, a crown of glory, a home in the skies; the wages of the other is “outer darkness,” “eternal damnation” and misery, flames of torment—DEATH. “Choose you this day whom ye will serve.” “To whom ye yield yourselves servants to obey, his servants ye are.”

Since the majority of mankind yield themselves to serve Satan and faithfully work for him all their day of life, they can look to no one for wages but the master that they serve. They will spend their eternity in hell with him, because they served him. Does that reflect upon Jesus, the Christian’s Master? No. They would not serve him, therefore they can not expect his wages.

Since perfect provisions are made whereby all men can be saved and preserved blameless unto His heavenly kingdom; since the gospel, which is the power of God unto salvation to all who believe it, is to be preached to all nations; since the glorious invitations of the gospel are extended to all; since the highest inducements that heaven can afford now center in Jesus Christ and his shed blood; and since to all men are given the most solemn warnings of the fearful doom that awaits them beyond the judgment day,—since these things are true, if men in the face of all this will reject the infinite love of God, trample Christ’s atoning blood beneath their feet, close their life in rebellion against his throne, and make their bed in hell, the place prepared for the devil and his angels, the whole responsibility of their doom and punishment

rests upon them, and not for one moment does it cast reflection upon God and his character, or upon the great atonement that he has brought through Jesus Christ.

CHAPTER VI.

THE WICKED WILL GO INTO HELL.

"THE angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." Mat. 13: 49, 50. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Luke 12: 4, 5. These two texts are decisive. They clearly establish the fact that hell will be the destiny of the wicked. They also teach that hell is a place. The wicked "shall be cast into hell"; shall be "cast into the furnace of fire." Hell, then, is not simply a condition, a state, but an actual place into which all the ungodly will be cast. It is a place "prepared for the devil and his angels." Mat. 25: 41.

How different the teachings of Russelites, Adventists, Universalists, and all other opposers of the true doctrine of eternal punishment! These "peace and safety" preachers all contend that hell is but a condition. Some say that it means only the grave. But it can not mean the grave, for the ungodly will be cast into hell after the resurrection. Neither can the above texts be made to harmonize with the annihilation theory. Instead of being blotted out of existence, the wicked will "go away," "depart" into, yes, be "cast" into hell. So positively teaches the Word. The righteous, it is said, will enter in through the gates into the city. Heaven, then, will be a place, a "city," a "country." The same is true of hell. To deny one is to deny the other. If one is true, the other is true.

Jesus, knowing the awful doom that awaits the guilty, warned us to fear God. Since a man has but one life to lose and but one soul to save, it is mad-

~~ness~~ to sacrifice the salvation of the soul to preserve the life. "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Mat. 5: 29, 30. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Mat. 10: 28.

Both soul and body will be cast into hell. The soul is the volitionary part of our being. It is that part which sins against God. The members of the physical body are only the instruments of the soul in many of its transgressions. Nearly all the sins that men commit are performed through or with the body. Hence, beyond the resurrection, both soul and body will be cast into hell. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Mat. 23: 33.

This, dear reader, will be the ultimate state and condition of the wicked—in hell. Both soul and body will suffer there. How heavily these awful words should fall upon the hearts of all the unsaved! How can such "escape the damnation of hell"? There will be no escape. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thes. 5: 2, 3.

CHAPTER VII.

HELL WILL BE A PLACE OF FIRE.

"It is better for thee to enter into life with one eye, rather than having two eyes to be cast into *hell-fire*."

Mat. 18:9. Beast religionists will "go into perdition," to "the burning flame." Rev. 17:8; Dan. 7:11. "And whosoever was not found written in the book of life was cast into the *lake of fire*." Rev. 20:15. "These both were cast alive into the *lake of fire burning with brimstone*." Rev. 19:20. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the *lake which burneth with fire and brimstone*: which is the second death." Rev. 21:8. "And shall cast them into a *furnace of fire*: there shall be wailing and gnashing of teeth." Mat. 13:42. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the *furnace of fire*: there shall be wailing and gnashing of teeth." Mat. 13:49, 50. "Upon the wicked he shall rain snares, *fire and brimstone*, and an horrible tempest: this shall be the portion of their cup." Psa. 11:6.

I shall not argue whether this fire is literal or spiritual. However, I do not believe that, as Adventists teach, the fires of hell will be the same as that which consumes brush or stubble. A literal fire could not affect spiritual beings. But whether literal or spiritual, it will be *fire*. In the torments of hell, the fire will be so near like literal fire that the guilty can not tell the difference.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:23, 24.

This poor man remembered that on earth water would quench fire and thirst and would cool a parched tongue. His flames of torment were so near like literal fire that his mind naturally craved water. He

cried for mercy and begged for water; but there is no water in hell. The ultimate state of the wicked will be in a "furnace of fire," "lake of fire burning with brimstone," "flames of torment." So teaches the Bible, and "who art thou that repliest against God?"

CHAPTER VIII.

THE FIRES OF HELL WILL BURN FOREVER.

WE have seen that the Scriptures clearly teach that the wicked in the great day of judgment will be cast into hell and that hell will be a "lake of fire and brimstone," termed "hell-fire." But how long will the fires of hell burn? "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels." Mat. 25:41. "Cast into *everlasting* fire." Mat. 18:8. "Suffering the vengeance of *eternal* fire." Jude 7. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*: where their worm dieth not, and the fire is *not quenched*. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast in hell, into the fire that *never shall be quenched*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast in hell-fire: where their worm dieth not, and the fire is *not quenched*." Mark 9:43-48. "And these shall go away into *everlasting* punishment." Mat. 25:46.

In plain, unmistakable language the awful doom of the guilty is here foretold. Whether men believe it or not, some day they will awaken to its awful realization. Some day they will fully comprehend the eternal loss of their priceless souls. If grammar teaches grammar, then the many scriptures I have

cited teach that the wicked will be cast into an everlasting hell and will there suffer everlasting punishment. Sixteen positive texts of Scripture declare that the wicked will be turned into "hell," termed "hell-fire," "furnace of fire," "lake of fire and brimstone"; that this fire will be an "everlasting fire," a fire that "never shall be quenched"; and that in this fire the wicked will "wail and gnash their teeth" and will suffer an "everlasting punishment." If they suffer an "everlasting punishment," there will be no end to that punishment. The everlasting fires of hell in which they will suffer this punishment never will be quenched, hence will burn forever.

These expressions, some say, are only figures of the sinner's doom. This we can not well admit without doing violence to the plain testimony of Scripture. Yet if we were to admit such a thing, there would be no room to ease the guilty conscience. If such expressions as those above quoted are only figures of future punishment, I ask in Jesus' name, What must the reality be? All must admit that the reality is greater than the figure. If all the expressions in the texts above cited are but figures of future punishment, then the reality will be far greater. In the face of these awful facts and solemn truths, "prepare to meet thy God."

CHAPTER IX.

THE PUNISHMENT OF THE GUILTY WILL BE UNENDING.

IN the twenty-fifth chapter of Matthew is recorded a description of the final judgment. The description is in Christ's own words. Surely what he said will stand. Who dare reply against Him whose sayings can not be broken, and whose words are the truth? He clearly tells us what the ultimate destiny of both righteous and wicked will be. A final separation will be made. To those on his right hand he will say, "Come, ye blessed of my Father, inherit

the kingdom," (verse 34), and "Well done, good and faithful servant; . . . enter thou into the joy of thy lord." Verse 23. To those on the left hand he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 41. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Verse 30. "And these shall go away into everlasting punishment: but the righteous into life eternal." Verse 46.

Facts and truths are stubborn things. Indeed, you can never destroy truth. In unmistakable plainness Jesus tells us just what the doom of the sinner will be beyond the judgment. Note the contrast: "Come, ye blessed"; "Depart, ye cursed." The former will enter "into the joy of the Lord"; the latter will "go away" into "outer darkness," "everlasting fire," and there will suffer an "everlasting punishment," where there will be "weeping and gnashing of teeth." What an awful sentence—"Depart!" This means the punishment of loss or privation. "Ye can not, ye shall not be united to me—depart from me." Oh, terrible word! and yet a worse to come—"Into everlasting fire." This is the punishment of sense. "Ye shall not only be separated from me, but be tormented—awfully, everlastingly tormented in that place of separation." In Mark 9:43-48 Jesus Christ three times over declares that the wicked shall go into hell, into "the fire that never shall be quenched: . . . where their worm dieth not, and the fire is not quenched." If hell-fire will never be quenched, it will burn forever; and so positively teaches the Bible: "Cast into everlasting fire." Mat. 18:8. There shall be wailing and gnashing of teeth "where their worm dieth not." Mark you, every one has his own worm—"their worm."

The guilty conscience of man will live forever and torment the wicked while eternity's cycles roll.

"These shall go away into *everlasting* punishment." No appeal, no remedy, to all eternity! No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin. By dying in opposition to God, they cast themselves necessarily into a state of continual separation from him.

How, then, can this punishment have an end? Will the glory and joy of the righteous ever end? Jesus uses the same word (*aionios*) to express and measure the duration of future punishment that is used to express the duration of the state of glory. The original word can not be made to mean anything else than "continued being, never-ending." The righteous, called "blessed," will enter life eternal (*aionios*). The wicked, called "cursed," will depart and go away into everlasting (*aionios*) fire and will there suffer an everlasting (*aionios*) punishment. Jesus himself said so. They are not annihilated, but they go into fire and remain there in punishment. How long? "*Everlasting*." They are punished as long as the righteous live—eternally.

It is utterly absurd to say that a man still suffers after he has been annihilated. That which ceases to be, ceases to suffer. Can a pile of ashes suffer? Can a being reduced to nonentity weep, wail, and gnash teeth? Such teaching betrays utter ignorance and blindness. "Everlasting punishment" in "everlasting fire." Is that annihilation? "He lift up his eyes, being in torments." He cried, "I am tormented in this flame," "this place of torment." Luke 16. Does that sound like annihilation? No, indeed. If they go into punishment, they must continue to exist, for ashes can not be punished.

Adventism teaches that devouring fires will annihilate the wicked and reduce them to ashes, and that their punishment will begin when they are dead, utterly extinct, and continue as long as they are but ashes, which they define, eternally. This is certainly

the most ridiculous prop that that dark sect has ever invented to uphold its false doctrines. The devil himself certainly is ashamed of it, for he "believes and trembles." Who can conceive of a handful of ashes, with no feeling, no senses, no knowledge, suffering punishment, tormented in flames of hell? Certainly those who advocate such preposterous, nefarious doctrines are, to use the prophet's words, "dumb dogs."

Hell was "prepared for the devil and his angels." Mat. 25: 41. It was not designed for human souls: 'but as the wicked are partakers with the devil and his angels in their iniquities, in their rebellion against God; so it is right that they should be sharers with them in their punishment. We see plainly why sinners will be so punished; not because there was no salvation for them, but because they neglected to receive good and do good. As they received not the Christ who was offered to them, they could not do the work of righteousness which was required of them. They are cursed, because they refused to be blessed; they are damned, because they refused to be saved.'

The word "everlasting" measures both the fire of hell and the punishment of the wicked therein. I will cite a few texts to give its use in the Old Testament: "The everlasting God" (Gen. 21: 33), "everlasting kingdom" (Psa. 145: 13), "the everlasting Father" (Isa. 9: 6), "everlasting joy" (Isa. 35: 10), "everlasting salvation" (Isa. 45: 17), God is "an everlasting king" (Jer. 10: 10), God's love is "an everlasting love" (Jer. 31: 3), God will have "everlasting dominion" (Dan. 7: 14), "everlasting righteousness" (Dan. 9: 24), and the wicked will suffer "shame and everlasting contempt." Dan. 12: 2.

Therefore as long as God himself shall exist, and as long as he shall have dominion, the wicked will "suffer shame and everlasting contempt." The same word that measures the endless existence of God himself, of his kingdom, dominion, salvation, love, joy,

and righteousness, measures the shame and contempt of the wicked. How, I ask, dare men, in the face of this solemn and awful truth, teach that it will come to an end? The word "everlasting" means to all eternity.

I now come to the New Testament use of the word: "everlasting life" (Rom. 6: 22), "everlasting gospel" (Rev. 14: 6), "everlasting kingdom" (2 Peter 1: 11), "everlasting God" (Rom. 16: 26); "And these shall go away into everlasting punishment" (Mat. 25: 46); "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Mat. 25: 41.

Note that the same word that measures the life of the righteous, that measures the existence of the gospel, that measures the duration of God's kingdom and the existence of God himself, measures the punishment of the wicked in hell-fire. If the everlasting God will continue to exist throughout endless ages, then the wicked will suffer throughout endless ages. To deny this is to make the truth a lie; and every honest soul cries out, "Nay, let God be true though every man a liar."

In 2 Thes. 1: 9 it is clearly stated that the awful glory of God at his coming will drive the wicked into "everlasting" destruction from his presence to the flames of eternal hell. None can stand before him but those who in life live on the plane of his nature and possess his holiness. How, then, can any soul with the smallest spot of sin hope to stand before God in the awful day of his coming and judgment? How many plain and solemn warnings God has given to all men, of that day when all must either stand or fall in the presence of his majesty and glory! Hell and the lake of fire and brimstone are the same. It will be the final, the eternal place of the impenitent. "Upon it falls the curtain of everlasting night! No voice echoes back its horrors. No light gleams

from its lurid burnings. No revolution of cycles numbers the measure of its years. Eternity, dark, fathomless, hopeless, seals the fate of all adjudged to dwell amid the devouring fires, amid everlasting burnings."

CHAPTER X.

THE PLACE AND STATE OF FUTURE PUNISHMENT IS TERMED "OUTER DARKNESS," AND IN THAT DARKNESS THE WICKED WILL WAIL AND GNASH THEIR TEETH FOREVER.

IN Psalms 9: 17 it is stated that "the wicked shall be turned into *hell*, and all the nations that forget God." Here the Psalmist is certainly speaking of the ultimate state of the ungodly. Some, however, may say that the original word is *Sheol*. Yes; "hell" in every Old Testament text is from either *Sheol*—Hebrew, or *Hades*—Greek. The word "Gehenna" is nowhere found in the Old Testament. In the New Testament, however, it is used to denote the place of eternal punishment beyond the resurrection. Hades signifies the place and state of the soul between natural death and the resurrection; yet in a few places in the Old Testament it seems to be used somewhat out of its regular order and may be applied to the grave.

The lowest Hades is a place of fire and torment. "Shall burn unto the lowest hell [*Sheol*]." Deut. 32: 22. "In hell [*Sheol, Hades*] he lift up his eyes, being in torments," and cried, "I am tormented in this flame," "this place of torment." Luke 16. Since that part of *Sheol* into which the souls of wicked men go at death is a place of fire and torment, the Psalmist uses the same word to denote the place of final and eternal punishment. No other word in the Old Testament could express it. Gehenna was never used.

David is certainly speaking of what will take place at the judgment. The wicked (all the ungodly) and the nations that forget God (all the benighted hea-

thens and nations who retained not God in their knowledge), in fact, all the unsaved, will be *turned into hell*. The original signifies "cast into," "driven away into." David speaks of a future time when all together will be driven away into fire and torment. He refers to the final and awful doom of the ungodly. He speaks of the doom of the wicked exclusively.

Hell will be a place of darkness—night. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Mat. 8: 11, 12. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Mat. 25: 30. "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Mat. 22: 13. "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Mat. 24: 51. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Mat. 13: 42.

How solemn and awful these truths! Now is the day of salvation, the accepted time to seek God; but the time is coming when mercy's door will forever close. Now the world's Redeemer and Savior mediates in behalf of lost humanity; but the time is coming when he will leave the mediatorial throne for the judgment-seat. Then the world will be without an advocate, without a Savior, or further opportunity of salvation. The wrath of God will be poured out on his enemies. The unprofitable servant, the false prophet, the deceived millions, with all the host of apostates and blasphemers that have despised Christ's name and trampled on his blood, will then be "cast out," into "outer darkness." There they

“will have their portion with the hypocrites,” where there shall be “weeping and gnashing of teeth.”

This is directly opposite to annihilation. “Hell,” “furnace of fire,” “outer darkness”—all express the place of eternal punishment. “Bind him hand and foot, and take him away.” Oh, awful doom! the punishment of separation—the same as that referred to in Mat. 25: 41, 46. Could this be said of ashes? But listen to the next sentence, more awful still: “And cast him into outer darkness”—night, eternity’s night. Lost amid that awful darkness! “There shall be weeping and wailing and gnashing of teeth.”

Does that sound like being blotted out of existence? How could a bit of ashes weep and gnash teeth in “outer darkness”? But how long will the wicked thus suffer? How long will they remain in that awful darkness? Answer: “They shall *never* see light.” Psa. 49: 19. “Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. . . . Terrors shall make him afraid on every side. . . . His strength shall be hunger-bitten. . . . His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. . . . Brimstone shall be scattered upon his habitation. . . . He shall be driven from light into darkness, and chased out of the world. . . . This is the place of him that knoweth not God.” Job 18: 5-21.

What awful truth! Yet as sure as God’s Word declares it, the same will come to pass. Reader, note carefully these solemn declarations of truth, which can not be broken. Those who know not God, the wicked, will be “taken away” and “chased out of the world,” “driven from light into darkness,” cast into “outer darkness,” and in that place “they shall never see light.” In that place of torment, “upon the wicked He shall rain snares, fire and brimstone,

and an horrible tempest: this shall be the portion of their cup." Psa. 11: 6. "Terrors shall make them afraid on every side," and they will "weep and gnash their teeth."

Language could not be framed to picture more clearly the fearful and awful doom of the ungodly. This is just the opposite of annihilation. They go into a place of punishment and remain there. They suffer there. No ray of light will ever penetrate that awful darkness. No sunbeam of hope will ever gladden their hearts. Chased out of the world, driven into the blackness of night, a place of "outer darkness." "*Outer darkness.*" Think of a place so far away that not a ray of light from any planet in the vast universe can reach it. Those who inhabit that dungeon of darkness, those caverns of night, "shall never see light," no, never.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." 2 Pet. 2: 17. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 13. Here is pictured by the unerring pen of inspiration the eternity of lost souls. Immortal souls lost—lost in eternity's night; lost amid howling demons and the piercing shrieks of damned souls; lost upon the rocking billows of eternal despair; hopelessly, totally, forever lost. Clouds carried by the tempest; raging waves, foaming out their own shame; wandering stars, weeping, wailing, in the "midst of darkness," "outer darkness," in "the blackness of darkness forever."

The word "forever" measures the length of time that the wicked will wail in the blackness of eternal night. FOREVER. "To eternity; through endless ages."—*Webster*. "Unlimited duration; eternity."—*Greenfield*. These definitions express the New Testament use of the word. In every New Testament text

where it is found it measures eternity. For the reader's benefit I will here give the use of the word "forever" in the New Testament.

"And he shall reign over the house of Jacob *forever*; and of his kingdom there shall be no end." Luke 1: 33. Here it is plainly stated that "forever" is without end. "The Son abideth *forever*." John 8: 35. "Thine is the kingdom, and the power, and the glory, *forever*. Amen." Mat. 6: 13. "The Creator, who is blessed *forever*. Amen." Rom. 1: 25. "To whom be glory *forever*. Amen." Rom. 11: 36. "Jesus Christ the same yesterday, and to-day, and *forever*." Heb. 13: 8. "The word of God, which liveth and abideth *forever* . . . the word of the Lord endureth *forever*." 1 Pet. 1: 23-25. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved *forever*." 2 Pet. 2: 17. The wicked are "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness *forever*." Jude 13.

What a solid wreath of heavenly truth these texts present! The same word that measures the reign of Christ, the glory and dominion of the Father, the unchangeableness of Christ, the endurance of the word of truth, and the existence of the Son of God, measures the torments of the wicked in "the blackness of darkness forever." If "outer darkness" shall cease to be the everlasting portion of the wicked, then Christ, his reign, glory, dominion, and truth, will forever cease to be; for as long as these shall continue, that shall continue. Forever in "outer darkness," eternity's night, drifting away from heaven, home, loved ones; from Jesus and all that is lovely and pure. *Night*—so dark that no ray of light from heaven can ever penetrate. Awful doom! There shall be "weeping and gnashing of teeth."

CHAPTER XI.
THE FUTURE PUNISHMENT OF THE GUILTY WILL
CONSIST IN DAMNATION, AND THAT
DAMNATION WILL BE ETERNAL.

“AND he said unto them, Go ye into, all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16: 15, 16.

In John 3: 18 we read that such as do not believe are condemned already, and that all who now believe are already saved from their sins. Thus, accepting the gospel brings a present salvation, and rejecting it brings men under condemnation. But for all who obtain a present deliverance from sin there will be a future salvation from the wrath of God. Also, the above text teaches a future damnation of the wicked. Not only are they *now* condemned, but they “*shall* be damned”—in the future tense. Where will this damnation be fully realized? Answer: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” Mat. 23: 33. Hell is the place where the wicked will suffer future damnation. Their punishment is termed “the damnation of hell.” But when will they suffer this punishment? “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5: 28, 29. The damnation of the wicked in hell lies beyond the final resurrection. Their resurrection is termed “the resurrection of damnation.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.” Mat. 23: 14.

“And he said unto them in his doctrine, Beware of

the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation." Mark 12: 38-40.

"Whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2:3.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12: 31, 32.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 29.

God help all men to take warning. Never allow the devil's servants to smooth you over and hide the truth from your eyes. The damnation of hell will be eternal damnation. God's Word declares it. Christ said it. All who dispute it are liars. "It shall not be forgiven him, neither in this world, neither in the world to come." He "hath *never* forgiveness." In the flames of hell he must suffer eternal damnation. Is that annihilation? Is it a handful of ashes that "hath never forgiveness"? Will a mere bit of ashes, something without consciousness, suffer a "greater condemnation"? Absurd! "How can ye escape the damnation of hell," which is "eternal damnation"?

The continuance of the damnation of the wicked in the flames of hell is measured by the word "eternal." I will here give the Bible use of the word: "life eternal" (Mat. 25: 46), "eternal salvation" (Heb. 5: 9), "eternal redemption" (Heb. 9: 12), "eternal Spirit" (Heb. 9: 14), "eternal inheritance" (Heb. 9: 15),

“eternal heavens” (2 Cor. 5: 1), “eternal glory” (2 Tim. 2: 10), “King eternal” (1 Tim. 1: 17), “eternal God” (Deut. 33: 27), “eternal damnation.” Mark 3: 29. “Suffering the vengeance of eternal fire.” Jude 7.

No earthly wisdom can overthrow these solid truths. The same word that measures the life, salvation, redemption, and inheritance of the righteous in heaven, the existence of the Spirit, yea, the existence of God himself and of his glory, measures the damnation of the wicked in hell, where they will suffer the “vengeance of eternal fire.” As long as the heavens shall stand, as long as the righteous shall enjoy life, as long as glory shall last, as long as God shall exist, so long shall the punishment of the wicked last. There is no way under heaven to evade the plain testimony of the Bible on this point. Eternal truth teaches eternal damnation in eternal fire.

CHAPTER XII.

THE TORMENTS OF HELL WILL BE UNENDING.

THAT torment and not annihilation will be the portion of the wicked beyond death and the judgment, the Bible most clearly teaches. In Hades the rich man after death was in torment. “He lift up his eyes, being in torments.” He cried for mercy, begged for water, and said, “I am tormented in this flame.” He called his abode “this place of torment.” Does that sound like annihilation? Was this the moulding corpse that was buried? It was the state and condition of a man whose body had been buried here on earth, but whose spirit still lived. Souls of wicked men dwell in torments between death and the judgment; and in that great day of final reckoning the devil and all his followers will go away into everlasting fire, into Gehenna—hell.

What awaits demons in that great future? Here is the answer: Devils said to Jesus, “Art thou come

hither to *torment us before the time?*” Mat. 8: 28, 29. This is why devils believe and tremble; they know the doom that awaits them beyond the judgment-day. Did they say, “Do not *annihilate* us, Jesus”? Ah, no. “I adjure thee by God, that thou *torment* me not.” Mark 5: 7. “Art thou come hither to *torment us before the time?*” A *time* of torment is coming for Satan and all his demons. That torment will be in hell, for hell was prepared for the devil and his angels. Mat. 25: 41. Yet the ungodly will be cast into the same hell of torment. “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Torment awaits the guilty.

How long will the torments of hell last? “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone. . . . And the smoke of their torment ascendeth up *forever and ever*: and they have no rest day nor night.” Rev. 14: 10, 11. They will be tormented; they will continue to be tormented; the torment will last right on; no rest day nor night; this will be in a lake of fire and brimstone; and the smoke of that torment will go up forever and ever.

Reader, is that annihilation? Far from it. “And the devil that deceived them was cast into the lake of fire and brimstone,” “and shall be tormented day and night forever and ever.” Rev. 20: 10. Could an unconscious being reduced to nonentity be tormented forever? Could that be true of a small bit of ashes? The scriptures quoted above teach in so many words that the wicked will be tormented in hell with demons forever and ever.

“Forever and ever” measures the torments of the guilty in hell. I will give the Bible use of the term: “The Lord shall reign *forever and ever*.” Ex. 15: 18. “But the saints of the Most High shall take the king-

dom, and possess the kingdom forever, even *forever and ever.*” Dan. 7: 18. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars *forever and ever.*” Dan. 12: 3. “Thy throne, O God, is *forever and ever.*” Heb. 1: 8. “Him that sat on the throne, who liveth *forever and ever.*” Rev. 4: 9. “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign *forever and ever.*” Rev. 22: 5. “And the devil that deceived them was cast into the lake of fire and brimstone,” “and shall be tormented day and night *forever and ever.*” Rev. 20: 10. “And he shall be tormented with fire and brimstone”; “and the smoke of their torment ascendeth up *forever and ever:* and they have no rest day nor night.” Rev. 14: 10, 11.

As long as God shall reign, as long as his throne shall endure, as long as God shall live, and as long as the saints shall shine in the glory of the Father, the torments of the devil and wicked men will last. The Lord will live “forever and ever,” reign “forever and ever”; and the righteous will reign and shine with him “forever and ever.” And the same Bible teaches that demons and wicked men will be tormented “forever and ever.” On the strength of all these texts, which can not be broken, I affirm in the name of the God of the Bible that the Scripture nowhere employs any stronger words to express the endless existence of God himself and of all that pertains to his eternal life, kingdom, and glory, than it uses to set forth both the never-ending felicities of the righteous in heaven and the never-ending torments of the wicked in hell, who reject the infinite love and mercy of God and die without hope. All who teach an ending hell are anti-christs and Satan’s preachers.

CHAPTER XIII.

THERE WILL BE DEGREES OF FUTURE PUNISHMENT.

THIS is clearly sustained by the Scriptures, and it is utterly fatal to the annihilation theory. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5, 6. "I the Lord search the hearts, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10.

The foregoing texts apply directly to the future state, and plainly say that every man's punishment will be "according to his deeds." As there are many grades of character among the unbelieving here upon earth, so there will be many degrees of woe among the lost hereafter. "Whatsoever a man soweth, that shall he also reap." "He that soweth bountifully, shall reap also bountifully." Every act, word, and thought of our life is seed cast out on life's turbulent waters; these seeds will be swept ashore, take root, and bear a great harvest. You will reap what you sow. The more seeds of wickedness you cast out, the greater will be your harvest. "Sow the wind and reap the whirlwind."

But will some have greater damnation than others? "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." Mat. 23:14.

Light rates the sinfulness of sin. According to the degree of light a man has, sin is sinful to him. Paul says that "sin by the commandment might become exceeding sinful." The knowledge of the commandment is what made sin "exceeding sinful." Jesus said

to Pilate, "He that delivered me unto thee hath the *greater sin*." John 19: 11. By consenting to the wish of the Jews and condemning Christ to be crucified, Pilate committed an awful sin. Yet Christ said that the one who delivered him into Pilate's hands had the "greater sin." That was Judas Iscariot. He had more light than Pilate. Judas had once a blessed part in that sacred ministry. Because he had more light, his sin was greater. The greater the light, the deeper the sin

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 39-41.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." John 15: 22, 24.

Light, I repeat, rates the sinfulness of sin. That being true, we can easily see how men will be punished "according to their deeds"; how they must reap what they sow. Those whose sins are "exceeding sinful" because they reject greater light will receive a "greater damnation." "That servant which knew his lord's will"—had a divine revelation—and prepared not himself "shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12: 47, 48.

Though not only the wicked, but "all the nations that forget God" (Psa. 9: 17), will be turned into

hell, yet in eternity it will be more tolerable for those nations than for the wicked wretches that wilfully and knowingly went against light and truth. Although all will be cast into the same hell, conscience will be a principal part of eternal torment, and the punishment of *sense* and *separation* will be much greater to some than to others.

Thus, we see not only that light rates the sinfulness of crime here, but that it will rate the punishment of the damned in hell forever. Whatever the damnation of the ungodly will be, it must and will be just. Rom. 3: 8. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." Mat. 10: 14, 15.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Mat. 11: 20-24.

Jesus upbraided these cities and declared that if he had done in Sodom the same works that he did in them, those ancient people would have repented and would not have been destroyed, and that in the day of judgment, Sodom would have it more tolerable than they. The punishment of Sodom will not be so great.

If that punishment were simply annihilation, such language would be meaningless.

Of some, Jesus said, 'It were better if they never had been born.' Backsliders will receive a greater punishment than those who were never saved. "For it had been better for them not to have known the way of righteousness." 2 Pet. 2:18-21. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:26-31.

How solemn these truths! Of all the millions in the dark regions of despair, the man and woman that were once saved and then fell away from that state and are lost forever will have the greatest punishment. Their punishment will be a "much sorer punishment" than that of those who were never saved. Through all eternity they will remember a time when they were saved, when the sweet peace of heaven filled their souls. They will remember those seasons of grace and glory, the sweet hymns of Zion, the fellowship of their Creator. They will look back to a time when their hearts were pure, and when they were ready to enter heaven and immortal glory to spend eternity.

Oh, what a remembrance for lost souls! But they sold their souls for a feather. They bartered away the priceless treasure of salvation for some trifle, some of

earth's vanities. Now they are lost—eternally lost; forever cut off from Christ and all that is pure and lovely; sinking away farther and farther from home, heaven, and loved ones—eternally separated. Oh, what a punishment! Yet, once they were saved. It were better for them never to have known the way of righteousness.

From all the foregoing texts, we clearly see, that men's punishment will be "according to their deeds"; that some will have "greater damnation," a "much sorer punishment," than others; that some will have "few stripes," others "many," according to the degree of light received; that it will be "more tolerable" for some than for others. This stands in square contradiction to the doctrine of annihilation. If the ungodly will simply be burned into ashes, as blind guides vainly hope, such scriptures have no meaning. The annihilation theory stands in opposition and contradiction to every plain text cited under this heading. An unconscious man, lifeless, and reduced to a bit of ashes, can not suffer.

CHAPTER XIV.

DEATH—THE WAGES OF SIN.

ADVENTISTS, Russelites, and all other opposers of the Bible doctrine of endless punishment lay great stress upon the term "death." They have written books, tracts, and papers against eternal damnation, arguing that everlasting punishment is everlasting annihilation. To prove this, they freely quote all the texts that can be found stating that death is the result and wages of sin. In fact, this is their main argument. Say they: "Christ paid the sinner's penalty. If that penalty is eternal torment, then Christ must suffer eternal torment. But that penalty is death, and Christ paid that penalty by dying." This, to the uninformed, may look like argument, and to some it appears to be unanswerable; but when viewed in the

light of the Holy Spirit and eternal truth, its fallacy is easily seen. Taking their logic, what have we? The wicked will be annihilated, burned up root and branch, eternally obliterated. That is the penalty for sin. So Christ, to pay the sinner's penalty, must be annihilated, burned up, eternally obliterated. No more Christ.

But does not the Bible teach that the sinner shall die? Yes. "Sin, when it is finished, bringeth forth death." Jas. 1:14, 15. "The soul that sinneth, it shall die." Ezek. 18:4. "The wages of sin is death." Rom. 6:23. False teachers assume the very thing to be proved, namely, that death must necessarily mean annihilation, utter extinction of being. This is folly.

Before these texts can be wrested in defense of the annihilation theory, three things must be proved: (1) that they apply exclusively to the state of the guilty beyond the judgment; (2) that the term "death" in these texts signifies a cessation of the soul's conscious being; (3) that the death of a thing blots it out of existence. Materialists can not sustain any of these propositions. With their failure to do so, their doctrine falls.

1. *The death of the sinner is not applied exclusively to his future state, but is a present condition and realization.* God told Adam, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The penalty of death was to fall on them, not beyond the judgment, nor thousands of years in the future, but in the very day of their sin. "In the day that thou eatest thereof thou shalt surely die." The devil said, "Ye shall not surely die"; and Adventists and all Materialists have taken up the same falsehood, and they deny that Adam did die that day. But the divine testimony stands unbroken—namely, that on the very day that Adam transgressed the law of God, he died—not a physical death, for he lived many years after he was driven from Eden. Physical death, it is

true, came upon Adam as a result of the fall (see Gen. 3:17-19; 1 Cor. 15:21, 22); but the sense in which he died on the day of his sin was that his soul was cut off from union with God. He died a spiritual death, became dead in sin. Sin separates the soul from God (Isa. 59:1, 2); it cuts man off from the grace of divine life. His soul is alienated from God, brought under the dominion of sin. That state of man in sin is called "death"; and this death of the soul begins in the very day sin is committed.

The soul is the volitional part of man's being. "The fruit of my body for the sin of my soul." Micah 6:7. It is that part of us which is responsible to God. It sins, and it must be converted—saved. "Converting the soul." Psa. 19:7. "The salvation of your souls." 1 Pet. 1:9. It is that part of man which receives spiritual life from God in regeneration. "Hear, and your soul shall live." Isa. 55:3.

Adam's sin not only brought him under the dominion of sin and into a state of spiritual death, but affected the whole human race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "Death by sin came upon all men." "Death reigned from Adam to Moses." Verse 14. Since the law could not give life (Gal. 3:21), death reigned from Adam until Christ. He came "that they might have life." John 10:10. Since Christ came, when people get saved they "pass from death unto life." 1 John 3:14.

So death—the state of the sinner, the wages of sin—is in part a present condition and state of the soul. This fact overthrows all the argument in favor of annihilation based on the word "death."

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is

finished, bringeth forth death." Jas. 1:14, 15. When an individual allows lust to conceive in his heart, it (lust) will bring forth sin; and sin, when it is finished (committed), brings forth death. Just as soon as a man yields to the evils of lust, he commits sin. Death is the immediate result. Hear Paul's testimony: "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. The time when he was alive was during his infancy, before he had knowledge of good and evil. When he arrived at the years of accountability and obtained a knowledge of the law or commandment, sin revived, and he died—"I died." The very first sin that Paul committed produced death to his soul; hence he was dead.

All sinners are "dead in trespasses and sins." Eph. 2:1. "Even when we were dead in sins." Verse 5. "And you, being dead in your sins." Col. 2:13. "He that loveth not his brother abideth in death." 1 John 3:14. "To be carnally minded is death." Rom. 8:6. "Awake thou that sleepest, and arise from the dead." Eph. 5:14. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. "Thou hast a name that thou livest, and art dead." Rev. 3:1. Jude speaks of some people "twice dead, plucked up by the roots." Jude 12. All these scriptures, with many more, clearly prove that death is a present condition of every sinner.

"The soul that sinneth, it shall die." When? In the day that it sins. Paul says that when he sinned, he died. Lo! the sinner is now sleeping, dead. The Bible says so. The whole unregenerated world is in this life *dead, abiding in death*. The present dead state of sinners is the result of sin, a part of its wages. If they fail to repent and obtain spiritual life in this world through Jesus Christ, they will in the eternal world continue in the same state of death that is now their sad condition.

2. *Death does not mean annihilation—utter extinction of being.* In the very day Adam sinned, he died. Gen. 2:17. Was he annihilated that day? No; he lived a natural life for nine hundred and thirty years. Gen. 5:5. When Paul came to a knowledge of God's commandment, he died—"I died." Was he then blotted out of existence? No; he lived to persecute the church of God and to finally preach the gospel of Christ. Multiplied scriptures teach that all sinners are now dead, abiding in death, some of them "twice dead." Are all these annihilated? No; the world is full of them; they live all around us. Yet the Bible declares they are dead. So the death of the sinner, the wages of sin, does not mean a blotting out of existence. This fact utterly refutes and overthrows the Russelite and Adventist idea based upon the word "death"—namely, that utter extinction of life will be the eternal portion of the impenitent.

But these blind teachers ask, "Can a person be dead and still living?" Yes; "she that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. Dead, yet living. Not only is this true of the sinner here, but it will be true hereafter. The prodigal son in a far country was dead, yet living right on. Luke 15:32. The same will be true of the wicked hereafter. If annihilation is what is meant by the second death in the lake of fire and brimstone, then all will receive the same punishment, all be blotted out. The Bible, however, teaches that some will have "greater damnation" in hell than others; that some will receive "few stripes," others "many"; that a "much sorer punishment" awaits the backslider than awaits the one who was never saved. All this proves the contrary of blotting out of existence. In the case of annihilation, all would receive the same doom.

3. *Annihilation is no punishment.* To blot the wicked out of existence would be the opposite of everlasting punishment, eternal damnation, torment for-

ever and ever, which the Scriptures so plainly teach will be the eternal future of the ungodly. When the wicked are brought before the judgment-seat of Christ in "shame and everlasting contempt," and their guilty consciences lash them as they writhe beneath his piercing gaze, then to be suddenly blotted out of existence would be a blessing to them, a glorious relief from their awful punishment. Instead of annihilation being a punishment, it would be a relief—an eternal relief from punishment; because, if unconscious, they would cease to suffer. Were they to be eternally unconscious, be no more, they would not suffer everlasting punishment, or torment, which the Bible so plainly declares they will.

Some say that the punishment of the wicked will consist in the awful thought of missing the enjoyment of heaven, and in going into utter extinction of life. If that be true, and the torments that they will suffer consist in such thought while they stand in judgment, then that torment and sense of punishment will last only until they are blotted out—just the few moments that they stand before God. When once blotted out, they can not suffer or be tormented. Could a bit of ashes with no consciousness, no feeling, no life, suffer? Incredible! Preposterous! But the Bible declares that the lost will be "tormented forever and ever," suffer "everlasting punishment" "in everlasting fire."

To accept the annihilation theory is to make the truth a lie. But the truth is not a lie; it will stand eternally. To blot the wicked out of existence would, I repeat, be to them a relief and favor, instead of punishment. Thousands in this life, suffering the pangs of a guilty conscience, have committed suicide, expecting thus to get out of misery. To get out of punishment, they took their own lives. We can hardly pick up a newspaper without seeing an account of some one's taking his life to get out of punishment

and misery. To blot the wicked out of existence forever, so that they would never realize conscious suffering, would be to give them the greatest possible relief. Instead of being tormented forever and ever in the damnation of hell, as the Bible so plainly teaches, they would be relieved from such punishment by going into an unconscious state, yea, by no longer having any existence. Remember that when blotted out, a thing is no more. That which no longer exists is a nonentity. The moment a thing is blotted out of existence all its suffering ceases. If the wicked shall be blotted out in the day of judgment, never to have consciousness again through all eternity, then all their misery, torment, woe, suffering, and punishment will forever cease at the instant they are annihilated. This is the very opposite of what the Bible teaches; namely, everlasting punishment.

4. *The death of the soul incurred by sin is not a cessation of the soul's conscious existence or being.* That this death is the opposite of conscious suffering, I shall prove to be utterly false. In giving the Scriptural meaning of the term "death" as applied to the sinner both in this world and in that which is to come, Webster defines it thus: (1) "Separation or alienation of the soul from God; a being under the dominion of sin, and destitute of grace and divine life; called spiritual death." (2) "Perpetual separation from God; and eternal torments; called the second death."

These express exactly the Scriptural application of the term "death" to the sinner, both here and hereafter. The death of the soul incurred by sin is not a cessation of its conscious being, but an alienation from God, from his approving smile, and favor—the normal sphere of the soul's happiness—a state where the soul is cut off from union with God, where it no longer partakes of his divine life. This is the wages of sin.

The death of the soul, the wages of sin, is in part a present condition. Every sinner is declared in the Bible to be dead. Not less than one hundred clear texts prove this fact. The same state of death that he is now in will be his eternal state. But is the dead sinner unconscious? is he blotted out of existence? is he annihilated? No; he lives among us; he has an existence. His soul is also conscious. It sins, and condemnation rests on it. It is sensitive toward God. "Dead while she liveth." 1 Tim. 5: 6.

Though the sinner, as the Bible says, is now dead, some "twice dead," yet he passes through conscious suffering, suffers remorse of conscience, suffers the guilt of his crime. This is the present experience of tens of thousands. Just so in the eternal world. As soon as a man sins, he, like Paul, dies. Rom. 7: 9. As long as he continues in sin he "abideth in death." If such persons refuse to come to Christ "that they might have life" they will go into the eternal world dead in sin. In this world they have a chance of life; but once they pass into eternity, all chance is forever cut off, and they are doomed to suffer an eternal separation from God; doomed to abide in their present state of death.

This eternal separation from God is termed the "second death," in "a lake of fire and brimstone." But as they have a conscious existence now and suffer under the guilt of a defiled conscience, so will they in the future suffer the torments of a guilty conscience forever, and remain eternally separated from God. In that unquenchable fire "their worm dieth."

But can a dead man still exist and suffer? Yes; all sinners are now dead men. Gen. 2:15-17; Isa. 59: 1, 2; Rom. 5: 12; Jas. 1: 14, 15; Rom. 7: 9; Eph. 2: 1; Eph. 2: 5; Col. 2: 13; 1 John 3: 14; Rom. 8: 6; 1 Tim. 5: 6; Rev. 3: 1; Jude 12; Eph. 5: 14; John 5: 24, 25. Yet they have a conscious existence. They also suffer the torments of a guilty conscience. See

Gen. 4: 8-13; 1 Sam. 28: 15; Mat. 27: 3-5; John 8: 9. And though this will be true of them in the eternal world, as well as here, yet it adds not a feather's weight of evidence against the Bible doctrine of everlasting punishment. The torments of the guilty in the lake of fire is termed "the second death"; that torment will last forever and ever. Rev. 21: 8; 20: 10.

With the resurrection of all the dead from their graves, the last enemy, physical death, will be destroyed. 1 Cor. 15: 21-26. The state of both the righteous and the wicked beyond that day will be eternal. With physical death destroyed, those will enter life eternal; these, eternal damnation. The Bible speaks of a time when "men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. 9: 6. "They have no rest day or night," in the "mist of darkness forever."

CHAPTER XV.

FALSE ARGUMENT REFUTED.

THOSE who oppose the Bible doctrine of everlasting punishment present a number of texts of Scripture that to them seem like bulwarks of truth in opposing a never-ending hell. These scriptures they quote as fluently and as confidently as if they were right in their belief and all else must be wrong. But when such texts are critically examined and compared with the general voice of inspiration, they are found to harmonize perfectly with all the truth in the previous chapters. Many of these texts, however, have no bearing on the subject; hence the theories built on them are but a refuge of lies, which the hail of eternal truth will sweep away.

This argument is drawn from Jude 7 and 2 Pet. 2: 6: 'Everlasting fire will not burn forever; for eternal fire converted the cities of Sodom and Gomorrah into ashes, and now the saline waters of the Dead Sea roll over the very spot.'

The above is one of the strongest arguments used by materialists against an everlasting hell. But their deductions are false and gotten up by the devil to ease the guilty conscience and to soothe the sinner on the road to eternal damnation. To sustain the foregoing proposition, they must prove that the terms "Sodom" and "Gomorrhah" always refer to the houses or buildings that made up those cities. When we speak of New York and London as wicked cities, we mean not the houses and buildings, but the people. Sometimes, in referring to a city or cities, we speak with exclusive reference to the streets, buildings, manufacturing plants, etc.; at other times, in referring to the same cities, we speak exclusively of the inhabitants. When the prophet said, "Behold, this was the iniquity of thy sister Sodom, pride," etc. (Ezek. 16: 49, 50), he spoke of the people. When the Lord said that it would be more tolerable for Sodom and Gomorrhah in the day of judgment than for Capernaum, he did not mean the buildings, for they have long ago passed out of existence, but meant the people of those cities. Yes, Sodom and Gomorrhah will be at the judgment. When God rained fire and brimstone from heaven upon those ancient cities, they were reduced to ashes. As for the cities, buildings, land, ~~ve~~getation, etc., they were turned into ashes. See 2 Pet. 2: 6. But the people of those cities, who committed fornication in "going after strange flesh," are, the apostle says, "set forth for an example, suffering the vengeance of *eternal fire*" (Jude 7)—not that the fire which literally consumed them was eternal, but that the fire of God's vengeance, which began with their literal destruction, is an eternal fire and will continue to constitute their torment.

CHAPTER XVI.

DESTROY.

No small stress is laid on those texts which say

that the wicked will be destroyed. Such scriptures as "the transgressors shall be *destroyed* together" (Psa. 37: 38); "whose end is *destruction*" (Phil. 3: 18, 19); "punished with everlasting *destruction*" (2 Thes. 1: 9); etc., are freely quoted and are considered absolute proof that the impenitent will be annihilated. They teach no such thing. That these texts, by the term "destruction," express the ultimate state and condition of the ungodly, I readily admit. But before they can be wrested in favor of the annihilation theory, it must be proved that "destroy" always means to obliterate, or blot out of existence. This I emphatically deny.

Webster gives us two definitions: "To demolish; to ruin." "Destruction, ruin; demolition." He defines "ruin" thus: "That change of anything which destroys it, or entirely defeats its object, or unfits it for use. To convert; to destroy; as, to ruin a state or government. To destroy in any manner; as, to ruin health or happiness, to ruin reputation. To counteract, to defeat; as, to ruin a plan or project. To deprive of felicity or fortune. *To bring to everlasting misery; as, to ruin the soul.*" This expresses clearly the Bible application of the word "destroy" to the future of the wicked.

Man was created to enjoy God and live on the plane of His nature; but when he is by sin eternally disqualified for that end, he is eternally destroyed—ruined. He will never meet the object for which he was created. He is eternally separated from God, cut off from communion with him—the normal sphere of the soul's happiness. Thus, he is ruined forever. Sin in this life separates between man and his God. A great chasm or gulf divides between them. This will be still more awfully true after souls pass into eternity; then that great gulf will be impassible. See Luke 16: 19-26. Lost souls can never pass over it; they are ruined, eternally ruined.

But let us pass beyond the judgment, beyond the awful day of his coming, and what is the testimony of divine truth? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thes. 1: 7-10.

The ungodly will be eternally separated from God, eternally cut off from him. This is not annihilation, as the heathen vainly hope, but banishment "from the presence of the Lord, and from the glory of his power"; exclusion from his approbation forever, so that the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him. It is not annihilation, for their being continues; and as the destruction is everlasting, it is an eternal continuance and presence of evil and absence of all good. Thus, the wicked will be eternally ruined, destroyed from the lofty end for which they were created.

Adventists and Russelites assume the very thing that they can not prove. They say that "destroy" means to blot out of existence. Sometimes it means that, but by no means does it always signify to annihilate. For example, "Egypt is *destroyed*." Ex. 10: 7. Pharaoh's servants declared that Egypt was destroyed. The awful plagues that the Almighty sent into that land destroyed it. Yet Egypt was not blotted out of existence, annihilated, but it was ruined. "The prosperity of fools shall *destroy* them." Prov. 1: 32. Surely the prosperity of fools does not blot them out of existence. "An hypocrite with his

mouth, *destroyeth* his neighbor." Prov. 11: 9. Surely no one believes that a hypocrite with his mouth can annihilate his neighbor. A hypocrite can, however, ruin his neighbor's reputation; say things that will cast reflection on him, and thus destroy him.

"A fool's mouth is his *destruction*." Prov. 18: 7. "Be not righteous overmuch; neither make thyself overwise: why shouldest thou *destroy* thyself?" Eccl. 7: 16. Here are two texts in which "destroy" and "destruction" can not mean annihilation. Again, "My people are *destroyed* for lack of knowledge." Hosea 4: 6. They ruined themselves and rendered themselves unfit for service. Not one of them, however, was annihilated. "O Israel, thou hast *destroyed* thyself; but in me is thine help." Hosea 13: 9. I ask in all candor and reason, Did Israel blot herself out of existence? Was Israel as a nation annihilated? Not so. After she had destroyed herself, God said, "In me is thine help." Paul preached the very faith that he once had destroyed. Gal. 1: 23. If "destroy" means only to annihilate, how could Paul preach a thing that was no more? Ah, the very faith that Paul once destroyed was still a living faith, and he preached it to others. Thus we could multiply Scripture texts to prove the falsity of the doctrine which teaches that "destroy" means to annihilate; but we deem the many cited sufficient.

A storm may "destroy" your crops, but not "annihilate" them; a cyclone may overturn your buildings and "destroy" them, yes, leave a path of "destruction" for hundreds of miles, and yet not "annihilate" a single thing. So will sin destroy your soul, and in the day of judgment you will be sentenced to be punished with everlasting destruction in the flames of a fire that "never shall be quenched," where you will be "tormented forever and ever."

CHAPTER XVII.

PERISH.

THE following texts are quoted to prove utter extinction of being: "Shall utterly *perish* in their own corruption." 2 Pet. 2: 12. "Except ye repent, ye shall all likewise *perish*." Luke 13: 1-3. That the word "*perish*" is here used to teach the hopeless and lost condition of the guilty, I admit; but that it teaches the doctrine of annihilation, I deny. While Webster defines the word, "To be destroyed; to come to nothing," he also defines it Scripturally, "To be lost eternally; to be sentenced to endless misery." The latter definition conveys the Scriptural use of the word when applied to the future of the wicked. If "*perish*" means only to come to nothing and be no more forever, then the righteous will also be blotted out of existence eternally: "For the righteous *perisheth*, and no man layeth it to heart." Isa. 57: 1. The word is used to signify the hopeless and lost state of the ungodly in hell, where there is no hope of ever being recovered from their awful state of torment. Their hope and opportunities are forever cut off. In this sense they perish.

CHAPTER XVIII.

CONSUME.

THERE are a few texts that speak of the wicked's being consumed. But does this mean annihilation? Listen: "We are *consumed* by thine anger." Psa. 90: 7. Thou "*hast consumed* us because of our iniquity." Psa. 64: 7. "My zeal hath *consumed* me." Psa. 119: 139. And yet all these were still living. Thus it will be seen that such terms as "*consume*," "*perish*," "*destroy*," etc., in their Scriptural application do not mean to annihilate. They express the hopeless, lost, ruined state of the wicked in their "*everlasting punishment*."

CHAPTER XIX.

PSA. 37: 1, 2, 10, 35, 36, AND OBAD. 16.

“FRET not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb. . . . For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and it shall not be. . . . I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.”

“For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.”

These texts are regarded as decisive in proving that the wicked will be blotted out of existence. They are quoted over and over again, and so positively that the simple and uninformed are led to believe that the texts clearly teach the opposite of everlasting punishment. False teachers find little comfort in the teachings of Christ in the New Testament and therefore resort to prophetic and poetical sayings of the Old Testament. Their proof-texts are largely drawn from this source. These they wrest from their true meaning and application, and thus build up their theories. That the aforementioned texts prove the annihilation of the wicked beyond the great day of judgment, is false and as baseless as the shadow of a dream. The texts have no reference to the state of man beyond the resurrection. That they apply there, Materialists can not prove. There is not even a hint at such a thing. Let us briefly consider each one.

In the first we are commanded not to fret because of evil-doers, nor be envious at them; “for,” the Psalmist assures us, “they shall soon be cut down like

the grass." Does he refer to their state beyond the resurrection at the last day? No; he is speaking of natural death. "For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psa. 103: 14-16. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14: 1, 2. "Man that is born of a woman" "is dust," he is "of few days," his days are "like grass"—namely, soon cut down. This speaks of the shortness of life. Evil-doers and workers of iniquity may prosper, but their prosperity lasts only a few short years. They are soon cut down by death and go hence. Does that overthrow the doctrine of eternal punishment? It has no bearing on the subject.

"Yet a little while and the wicked shall *not be*." "I have seen the wicked in great power, and spreading himself like a green bay-tree," says the Psalmist, "yet he *passed away*, and, lo, he *was not*." And the prophet adds that the wicked is "as though he had not been." After the wicked man had passed away, David said, "I sought him, but he could not be found." When he diligently considered his place, it was not.

What weight have these poetical sayings of the Psalmist's against the everlasting torment of the wicked in hell? None whatever. They have no reference to the subject. David was speaking of the folly of wickedness. He testified that he had seen wicked men make a great display in the earth and spread themselves like a green bay-tree, but that they soon passed away and were not. Death cut them down in the midst of their great honor and prosperity, and they were no more seen on the earth. They soon passed

out of people's memory and were "as though they had not been." Their place in earth's circles and societies, in the hearts and minds of the people, could not be found.

We all have seen the same thing—men who for a time swept to the height of worldly honor and drank to the full of worldly applause; who were very popular in the people's minds and had a place in their hearts and affections. Thus, like a green bay-tree, they spread themselves; but in a few years death cut them off. They passed away; they were no more. Soon the memory of them was almost forgotten. They lost their place in the affections of the people. They are "as though they had not been." Take, for example, Napoleon or Alexander the Great, only two examples in thousands. Their place in worldly honor is no more. This is precisely what the Psalmist and the prophet teach in the texts before mentioned. To apply them to eternity beyond the judgment, as expressing the state of the ungodly, is to manifest ignorance and folly; to wrest Scripture out of its true meaning and apply it elsewhere.

Such are the absurd wrestings of Scripture to sustain false doctrine, resorted to by Russelites, Adventists, and all No-soulists. May God awaken their sleeping souls ere they awaken in hell, to find their punishment just what the Bible declares—eternal damnation.

Similar texts to the aforementioned refer directly to death and the grave. For example, Job 7: 9, 10: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." To take this text and build a theory upon it, a man might say that there will be no resurrection of the dead. The writer, however, has exclusive reference to this life and to natural death. So with the texts at the beginning of

this chapter; they have no bearing on the future state of the ungodly beyond the judgment-day.

CHAPTER XX.

WILL NOT THE WICKED BE BURNED UP?

“FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Mal. 4: 1.

Before this text can be made to prove the future annihilation of the wicked, two positions will have to be sustained: first, that this text applies to the state of the ungodly beyond the judgment; second, that it is not metaphorical language. Neither of these positions can be sustained. This I shall clearly prove.

1. *It does not apply to the state of the wicked in the eternal world.* This great day that was to burn up the proud and those who do wickedly was to be ushered in by the coming of Elijah the prophet. “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Verses 5, 6.

When did this reach a fulfilment? “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the chil-

dren, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1: 13-17. “For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.” Mat. 11: 13, 14. “And his disciples asked him, saying, Why then say the scribes that Elias must first come? and Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” Mat. 17: 10-13.

John the Baptist was the Elias that was the har-binger of that “great and dreadful day of the Lord,” that day of fire. But what day did John usher in? The gospel day, the present day of fire and grace. John’s twilight gave way to the “Sun of righteousness,” who arose “with healing in his wings.” Mal. 4: 2. The whole fourth chapter of Malachi is a clear prediction of the coming of Christ in his first advent and of the work of his redeeming grace. Although it was a glorious day thus ushered in, yet it was a dreadful day for the ungodly. Take, for example, the awful calamity that befell the Jews because they rejected the Messiah.

But do other prophecies point forward to Christ’s first coming as ushering in a day of fire, a day to “burn as an oven”? Thus saith the Lord: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant; whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s *fire*, and like fullers’ soap: and he shall sit as a refiner and puri-

fier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3: 1-6.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with *burning and fuel of fire*. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 5-7.

Both these texts show that the first coming of Christ was to be "with burning and fuel of fire." Let us turn to the fulfilment: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the *fire*. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with *fire*." Mat. 3: 10, 11. "I am come to send *fire* on the earth; and what will I, if it be already

kindled?" Luke 12: 49. This is not a day of literal fire that literally burns up the wicked, but a day of Holy Spirit fire, a day when the flaming truth consumes the sinners and burns up all the proud and wicked that would attempt to profess among God's people. Under the law, Moses' church was full of sinners. But under the gospel, Christ established and keeps a pure church by the fire of holiness and truth.

The following scriptures shed light on Malachi 4: 1, 3, and show in what sense the wicked are burned into ashes:

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33: 14.

"And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. 5: 13, 14.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning, afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 25-28.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst

thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." Isa. 4: 3-5.

Thank God for this day of fire! All the wicked are devoured, consumed, from among the people of God, and the church is kept pure. Instead of this text's applying beyond the judgment, when the righteous will be caught up to heaven and the wicked will be cast into hell, it sets forth the present work of the Holy Spirit and the Word in redeeming to the Lord a pure and holy church, or bride.

2. *The text is a metaphorical expression, figurative language.* "All the proud, yea, and all that do wickedly, shall be *stubble*." This can not be taken literally. Surely no one believes that the wicked will be turned into literal stubble. The language is highly figurative. This fact completely overthrows the doctrine of annihilation founded on this text. No more will the people be turned into literal stubble and be literally burned up than they will be turned into literal wood and literally devoured by God's Word (see Jer. 5: 14), or the prophets turned into wind literally. See Jer. 5: 13.

So with all the twisting that men can do, the Bible still teaches that the wicked shall "depart into everlasting fire" and suffer an "everlasting punishment."

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